

L With ancient (hymns) the pious approach
 to laud him who is most worthy of the beverage (the offering) of you who are opulent; (him} who is the king of men.

5. To that INDRA is the poetical and articulate prayer to be recited: to him the conveyers of pious praise, the sons of ATRI, raise their hymns: the sons *f ATRI illumine their hymns.

VIII. (XL.)

INDRAIS the divinity of the first four verses, StfRYA of the fifth, ATRI of the last four, but he is also the *Rkki* of the whole; the metre of the three first stanzas is *Ushnik*, of the fifth and ninth *Anushtubh*, of the rest *Truhtubh*.

1. Come, INDRA, (to our sacrifice); drink, lord of the *Soma*, of the juice expressed by the stones: showerer (of benefits), utter destroyer of VRITRA, (come) with the showering (MARUTS),

2. The stone is the showerer,¹ the inebriation is the showerer, this effused *Soma* is the showerer; showerer (of benefits), INDRA, utter destroyer of TRITRA, come with the showering (MARUTS).

3. Effusing the libation, I invoke thee, the showerer (of benefits), for thy marvellous protections: showerer (of benefits), INDRA, utter destroyer of VRITRA, come with the showering (MARUTS),

4. May the acceptor of the spiritless libation,³ the

¹ Either of the *Soma-jwce*, or the benefits derivable from offering it : but here is the usual misuse of *vntha*.

**Rijiahini* the possessor or ruler of the rgfoto, which is here explained *gatasdra somarasa*, or that which has been offered